

A  
T H E O R Y  
OF NEW  
PHILOSOPHY.  
BEING THE  
ROOT or MOTHER  
OF  
PHILOSOPHY, ASTROLOGY,  
*and* THEOLOGY.

In the PHILOSOPHY Created Nature is describ'd  
in Three Principles: The great Body of God, or a great House  
divided in two Apartments, Heaven and Earth, and all Crea-  
tures. It is the going forth of the Father's Power in the Seven  
Spirits of Nature.

The Seven Creating Powers describ'd.

The first Creating Works. Three Kingdoms created: This our  
World is one. Three Hosts of Angels to inhabit: Three  
kingly Angels to govern; their Names *Michael*, *Lucifer*, and  
*Uriel*. *Lucifer's* Rebellion turned this pure Spiritual World into  
a corporal Lump of Rubbish and Darkness. The Son of God  
undertook to redeem it, and to re-edify the House again: Upon  
which a New Creation followed, of which *Moses* spake.

The Six Days Work explain'd, so as will wonderfully inform and  
divert the Reader.

*To which is added,*

The True Cause of this Sickness and Death amongst the Cattle:  
Its visiting *Europe* every Thirty Years; with Directions how  
to secure the Scand, and recover the Sick. Astrologically and  
Phisically proved.

With some Remarks on the impending Fate of *Europe*.

---

By R. KEY, Student in ASTROLOGY.

---

CHESTER: Printed for the AUTHOR; and sold by Messrs  
LONGMAN and SHEWELL, in *Pater-noster-Row*, *London*.



TO THE  
**ASTROLOGERS**  
 OF  
**ENGLAND,**  
 AND  
 Of all **EUROPE.**

**T**O You I dedicate the following Labours, being the fruits of my leifure hours for thirty years: For you only are competent judges.

ASTROLOGY is a divine science, which none despise but those that know nothing of it; and he that will condemn a science he doth not understand, is one of Solomon's fools: But I'll leave all such to enjoy their ignorance, and sport themselves with their own deceivings.

But to you, my Brethren, and to you all, I am highly obliged, for your indefatigable endeavours in searching into the Corpus, or body of nature, which is the



body of God: For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made.

I indeed have lamented that this divine science hath been delivered in such high language, and terms of art, which render'd it so dark and obtruse, all which I have omitted; for I well know, that the Divine Being will now reveal himself to man in great plainness and simplicity.

I heartily wish, that these my Labours may tend to the glory of God, and the public good of this and future ages,

Who am, Your Friend,

And humble Servant,

R. KEY.



TO THE  
READER.

*Friendly* READER,

THE design of the following Treatise, is to lead myself and others into the knowledge of ourselves ; that is, how we are, and what we are. It was the saying of the learned and ingenious Mr. Quarles,

*Man is Man's A B C, there's none that can  
Read God aright, unless he first spell Man.*

The wise and sage heathens, that had not God's word, yet were led by his holy spirit to climb up so high into the body of God, as to come to his very face, so as to see him and know him, by the things that are made. But tho' they had not the Written Law, they had the Law of Nature written in their hearts, which proceeds out of the eternal center of nature ; and they obey'd it, as appear'd by their living humble and self-denying lives ; their preaching up virtue, and reproving of vice ; in the doing of which, the merit of the Redeemer atones for them, tho' they know not how it is applied. *The works of the Lord are honourable and glorious, sought out of all those that have pleasure therein, Ps. iii. 23.*

I must confess, when I was young, I had a great desire to search into creating power, but I stumbled at the words of Moses, that the all-wise, all-powerful God, that can do whatever pleased him, would turn a piece of work out of his hands, that was a mass or lump of darkness and confusion: But I am come now to understand, that this world when it first came out of the hand of God, was a pure light, clear spiritual house, and habitation of angels: But Lucifer, king of this world, out of malice to God, by his evil working, turned this beautiful fabrick into a Chaos of darkness and confusion, which will be fully set forth, and proved in its place.

I likewise was exceeding desirous to know why the number *Seven* is so often repeated in Scripture, both in the Old and New Testament, and are called seven eyes, Zack. iii. 9. and in the Revelations of St. John, there is mentioned seven golden candlesticks, seven seals, seven trumpets, seven phials, seven lamps, burning before the throne, which are the seven spirits of God, sent forth into all the earth, Rev. iv. 5. Now, upon a mature consideration, that the seven planets are the productive cause of every thing that is created under the firmament, and that they have in them the quality of a lamp of fire, and that these are of differing species, it must follow in course that the working powers of the tremendous Jehovah, consists in seven differing species, out of, or from which he hath built the great house Nature, and these seven spirits are  
in-

incessantly and eternally at work in the house, but of which all conception, propagation, formation, and vegetation, proceed, as our Saviour said, *My Father worketh hitherto, and I work thus in the liberty of those seven working powers.* The breath of the Almighty, he conveys the nature of his omnipotence to his creature; which at his word rise up in all kinds of shapes, forms, figures, ideas, trees, flowers, fruits, in, and with which he builds and furnisheth his great house, Nature.

*Note,* Nature is not the pure holy triumphing deity, in the first principle; but is the offspring of the deity in the second principle, and springeth out of the first, but incomprehensible to nature, and the deity is in nature, and is its center, and eternal band: And now I will prove, that this our world was created a light, pure, spiritual world; but when Lucifer had murdered the seven Spirits of nature, and reduced it to a dark house of devils. The son of God covenanted with his Father to redeem it, and to create another angel which was Adam, and out of him to raise up an host of men, angels, to possess the kingdom, and this purpose of God stands forever, and the gates of hell shall not prevail against it.

For this purpose was the son of God manifested, to destroy the works of the devil: And as the devil had deceived Adam, and drawn him into the state of darkness and death himself; and as this world, by Lucifer's fall, fell with into a state



state of darkness and death for forty hours; so did the son of God rest forty hours in death, to redeem it; and also all the fallen sons of Adam, who would obey him, and willingly come out of the devil's kingdom into his new kingdom, or the new Jerusalem, which the Saviour is raising up in the very heart and center of the devil's kingdom: For the word and spirit of God call all men to come out; but if men willingly chuse to abide in the devil's kingdom, and to work in the hellish quality, they shall have it for an eternal salvation: And tho' man is not able to come out of it himself, yet divine help is ready, if he seeks for it with all his heart.

And as the son of God assumed the human nature in the middle or center of time, which was 4000 years to a minute from the time that life rose up in Adam, so it is more than probable, this world may last 8000 years; 2000 before the Law, 2000 under the Law, and 2000 years the church is in the wilderness.

Now observe this carefully: The angel's time to Daniel, when the stone cut out of the mountain without hands, which should dash the devil's kingdom in pieces; his time is, for time and times and an half, Dan. xii. 9.

Now, if we take the angels measure of time thus, let time be 2000 years, and times 4000 years, that is 6000 years; then the half time is 1000, which is the 7th thousand, and that is the time of Satan's binding. Then will the son of God go forth conquering, and to conquer in his  
word

word of truth ; but the temperal sword must first prepare his way ; the three unclean spirits like frogs must first go forth to the kings of the earth to gather them together to the battle : And they are gone forth, the 6th trumpet has sounded and the way is preparing for the 7th, and then will the Son of God raise himself a kingdom, which he directs us to pray for that it may come one chief end. I aimed at in this work, is to acquaint myself, and also my fellow creatures, with the nature, qualities, and properties of spirits. Three kinds I shall describe.

First, There is a mass or body of spirits which fill all places, and these are called elemental spirits, and proceed from and out of the stars called fire, air, earth, water, and they are fine thin spiritious bodies, which we cannot see ; as first the air we cannot see though we feel it daily ; the fire spirit we cannot see, but the light we see is another quality springing out of the fire ; the fire spirit is quick, fierce, raging, consuming ; but the light is meek, mild, the life in nature.

The earthly spirit hath its name from the cold, by reason of its cold astringent, binding, hardening, drying quality ; witness this earthy spirit floating in the air binds up the face of the earth and water call'd frost.

The water spirit in these half dead waters below, is no more like the living waters above, then light is to darkness, or life is to death. Yet is there a spirit in our water as appears by some hogsheds of water frozen up at sea, which being  
B opened

opened had a small quantity of liquor in the centre, as strong as brandy. Now these are moving spirits, but have not senses, but are the four first forms, out of which other spirits are extracted.

Secondly, There is a soulish spirit extracted out of these, and knit up in a corporal body, and made a distinct, existing, active being, that hath sense, but not reason; and these are the beast of the field, the souls of the air, and the fishes of the sea.

Thirdly, There is another kind of a soulish spirit extracted out of the pith or kernal of the six spirits of nature, which you will find describ'd in this book. And this spirit hath sense, reason, judgment and will, and this is the spirit of an angel, and of a man, for they are the same; but then there must be a body first framed with members and organs, before the spirit can form itself.

And thus Adam's body was first formed before the spirit arose up in it, and it is so with a child in the womb: And thus it was in the creation of the holy angels; for a rational spirit cannot exist in its perfection and government without a spiritual body; but the soulish spirit of a man and an angel are the same, only man by his fall hath got the gross beastial body; by reason of which, his organs of sense are dull, heavy and half dead; so that the soulish spirit which knows all things, cannot hammer it upon the senses, but with great labour.

Yet



Yet to those that know how to observe and watch for the impulses and impressions made upon the senses by the soulish spirit ; they may arrive to wonderful knowledge, for the divine being hath stamp'd his image on this soulish spirit, which is a seed of the eternal nature, called the intellectual ; and is that law of nature written in every mans heart.

This is that grain of mustard-seed the saviour mentions, which if the will complys with, it will spring up into a great tree, and bring that soulish spirit into its center, and make it one with the eternal three in one.

Which is the scope, wish and desire of the Author ;

Who is, Your Friend,

And humble Servant,

R. KEY.

---

A  
T H E O R Y  
O F N E W  
*P H I L O S O P H Y*, &c.

---

C H A P. I.

**T**HE word Nature is deriv'd from the Latin word *Nascor*, to be born, so that Nature is the birth or offspring of the deity, and may be distinguished in three principles.

First, The eternal Nature, this is incomprehensible, individual and unchangeable.

Secondly, Created Nature, and in this he makes himself known in the things that are made, *Rom. i. v. 20.* for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made.

The things that are made, is heaven and earth, and every creature.

Now created Nature is divided in two parts or houses, though it is but one house in the divine

divine being, divided in two apartments, the upper and the lower house. Now the upper house keeps its purity and beauty, in which it was first created; and this I call created nature in the second principle in the divine power.

But created Nature in this lower house is flidden back out of its first center, and is corrupt disorderly; and this I call created Nature in the third principle, and the firmiment is the wall of perdition between them.

*Note,* The word create doth not employ a making something out of nothing, but a contracting, compacting or knitting together, distinct existing beings out of, or from something that was in God from eternity, or else how could God be our father, if he had not formed us out of himself.

*Nothing's a barren womb if that could breed,  
To be and not to be, and not to be were well agreed.*

But our heavenly father is not a barren womb, he is an eternal boiling, springing, flowing fountain of spirits, consisting in seven different species, qualities or powers out of or from, which he hath built and furnished his great house.

The seven creating powers, or the seven spirits of Nature describ'd.

The first is the cold astringent spirit, it is of a contracting, binding, hardening, drying quality; it signifies the stable essence of the deity, the sharpness of the spirit in the heavenly pomp, that spirit  
that



that contracts, compacts and holds together the whole body of nature.

The second is the pure sweet, fat, marrowey water spirit of life; this is one of the most excellent quallities in the divine powers, it is meek and mild, and seeks the vally, and doth not swell nor elevate itself as the other three do: It is thinner and finer then the air; it holds together and does not part as our mortal waters do: It is below the firmiment, but nothing so pure as it is above: I call it fat or marrowey, for it is the cause of the fat in the flesh and marrow in the bone in every creature, it is the similitude of the grace and mercy of God.

It is that golden oil, Zac. iv. ver. 12. it is the radical juce in the body of animals, and also in all vegetables: and when this dry'd up life can no longer exist. This is that pure river water of life, Rev. xxii. ver. 1. but under the firmement 'tis impure, and that is the cause why man is become mortal.

The third spirit in the divine power is the bitter, this is the heart in every life, it is of a cutting, dividing quality, dividing nature into parts or members; it divides the moist vapor into drops; it kindles all the other, and is the cause how life becomes stirring first in a creature, and is a source of joy or cause of laughing: and out of these three is the corpority formed of every creature in heaven and in earth: and out of the other three is the life, soul and senses formed.

The

The fourth is the heat or fire spirit, and this has four qualities, warmth, life, light and fire-ness; and this first spirit under the firmement is the sun, but it kindles in the golden oil of the water spirit, which it hath a continual supply of out of the firmement, which add an eternal pebblom to the flame; or else the sun would go out as a lamp doth, when the fire hath eaten up or consumed the oil. Now darkness is where the earth or some opake body interposeth the fierce sun-beams from kindling. Now in earth, stones mettles the cold spirit hath bound up these so hard that the water spirit is dried up so that there is nothing there to kindle in.

But the eye of a man is endowed with a fit quality, *viz.* the ball of the eye, is a round globe like a star which is full of the water spirit, called the cristillen water, which the fire spirit from the sun or from a candle kindles in, but prick the eye and let out the cristillen water, and the light can no more kindle in the eye then in the hand.

Now the fire spirit in the sun, when the air is clear, expends quick and fierce, giving a strong light; but where it is stoped in its fierce career by mountains or steeples, this lessens its kindling, which we call a shadow. But before I leave this head let me divert my Reader with the ingredient and cause of thunder.

It is the motion and expansion of fire, the old notion of thunder-bolt is a mere chimmeria.

*Note;*

*Note,* This fire spirit I have describ'd proceeds out of the eternal center, and above the firmament, is so tempered with the cold spirit, and qualified with the water spirit, that neither the cold nor the heat are extream, but a mild, gentle warmth, which will appear when I come to set forth the mild, meek and gentle state of the earth, the air, and all creatures were in when the son of God had revived these spirits of nature, and placed them to work in this world again, in the meek and mild way has they had done from eternity.

But when the curse entered into nature, then these spirits began to swell and elevate above their medium, and to rage and tear so as to murder and kill one another. And this is the wrath of God which burns in nature, by reason of the great sin of man, and from these extreams of the qualities proceeds the hellish woe.

The cause of thunder is this, some of the planets in their diurnal motion, behold one another from right lines drawn together in the height of the atmosphere a thick body of the water spirit. The fire kindling in this it is the very same 'tis in gunpowder, which taking fire in the pan of a gun, the first fire moves the unkindled powder before it, yet keeps firing all the length of the barrel, and some falls on the ground unkindled.

Just so it is in thunder, it kindles in the height of the atmosphere, the fire expends driving the unkindled vapor before it, which thin  
vapor



vapor blew into a tree, rock or building, being closely pursued by the fire, kindles in the rock, tree or building, which give the tear or burn.

Now in the eastern and hotter country's the water spirit in which the fire kindles, hath in it a fulfrous dreg, which stops the breath of any living creature, if on building sets it on fire, as also on shipping.

But often it hath none of this dreg, but is fire, in a pure thin quality, which will fly thro' the body of a man, and not hurt him, but meeting with silver in his pocket, or a sword by his side melts it into a lump, the close pores denying its passage.

*Note,* The expansion of fire drives before it, and crowds the air; which strikes our senses of hearing as a wave of the sea strikes the rock, and is the noise we call thunder.

*Note,* No man needs to fear thunder, but when it is perpendicular, or just over his head.

Now these are the four first forms, spirits or qualities in creating powers; and the operate thus:

The astringent or cold spirit drives the other together in the same magnetick power, as the loadstone draws iron. And by his cold astringency binds up the water spirit, and dries it so as it becomes corporal. And the bitter divides it into parts or members, so there's a body formed. This being done, the fire spirit kindles in the golden oil of the water spirit, and then life riseth up in the body.

And thus it was with Adam, and thus it is with a child in the womb.

Note, In the three first forms the corpority of every creature consists. And in the other three the life and senses consists.

Now there is a spiritual corpority, and such is the body of Christ, and of the holy Angels; and these are made out of the three first forms; and they are thinner and finer then the air; and in these spiritual bodies, is the pure water of life, in which the divine light kindles and shines so glorious, that flesh and blood cannot comprehend. I shall give the reasons for it in its place.

Then there is a bestial corpority, and this is the bodies of man and beast. But how that pure spiritual, angelical body of Adam was reduced to a gross bestial body, I shall set forth when I come to speak of the manner of his fall.

The 5th spirit in the divine power, is the gracious, aimable, blessed love spirit. This belongs not to the imaging of the body, but springs up out of the sweet water, as a flower springs up out of the earth; and when it riseth up, then the body triumpheth and is loving and curtiuous.

The sixth is the sound, tune or voice spirit, wherein all nature soundeth and tuneth, whence ensued speech, language, and the distinction of things; also the musick and melody of the holy Angels. And in this consisteth the forming of  
all

all colours, beauty and ornament; as also the heavenly joyfulness.

Now out of or from these six working powers in their rising up, wrastring, uniting, and qualifying one in another, The heavenly father forms a seventh spirit, or the seventh nature spirit.

And this is a great house, which contains heaven and earth, angels and men and all things.

And this house hath in it the quality of the six, but is in itself a dead unintellectual thing, and stands, and is a house or mansion for the six spirits to work in.

Now this great house Nature contains three great kingdoms or globes, which the heavenly father compacted out of his own emenisty; for he is above and beyond all heavens.

And these three globes met in one scentral point, and this our world is one.

And out of these six working powers form three hosts of Angels to inhabit, and three kingly Angels, to be the sun, light and leader of his host. And these three kingly angels were so constituted as to represent and figure the eternal three in one, Michal, God the Father, Lucifer, God the Son, and Uriel, God the Holy Ghost.



## C H A P. II.

**T**HE seventh spirit of God in the divine power, is the corpus or body, which is generated out of the other six; wherein all heavenly figures subsist, and wherein all things image and form themselves, and wherein all beauty and joy riseth up.

This is nature itself wherein apprehensibility or comprehensibility consisteth, and wherein all creatures are formed in heaven, and on earth; yea, heaven itself is therein formed.

If it were not for this seventh spirit there would be neither angel nor man, and God would be an unsearchable being, subsisting in unsearchable power.

Note, Our heavenly father in his eternal nature, is unsearchable. No man ever heard his noise, nor saw his shape, neither can any shape, image or figure represent him.

His essence is a vast abyss, which Angels can't sound;  
An ocean of infinites where all our thoughts are drown'd

But in his body he is known by his working, which is his moving himself to the birth in his seven spirits: And in these he is incessantly and eternally at work by which the waists of time and nature are repaired.

This is manifest to the senses of every man by the death of all creatures; which by a continual supply of a rising generation the great body is supported and supplied.

Also

Also the vast burden the earth afford every year to feed every creature, is the product of the seven spirits.

The breath of the Almighty; for if he should gather into himself his spirit, and his breath, all flesh shall perish together, and man shall return again unto his dust, Job xxxiv. ver. 14, 15. And now I must leave this lower house awhile, and inform my Reader what and how the heavenly father moves himself to the birth in the upper house above the firmement. But before I shew this I must give my Reader a key, whereby he may better understand the whole work.

The vast differences of the way and manner of the working of nature spirits, under the firmement and that above is a true key, that unlocks the secrets in natures body. The cause why nature is so disorderly under the firmement, is three of the four first forms are kindled or elevated above their medium, *viz.* the cold astringent spirit binds up, and dries to vement hard: the fire spirit singeth, burns and consumes; and the bitter spirit kindles all, and rides through all as tyrant, rager and stormer. And this is the true cause how death entered into nature.

And the kindling or elevating of one or two of the elements above its medium in the creature, is the cause of sickness and death; and this skilful physician is not a stranger to.

Now observe this kindling of the spirits was first begun by Lucifer, to rage and domineer with the meek, mild and loving deity, till he had

had murdered the seven spirits, and turned this light pure house into a dark house of devils.

The Son of God regenerates and redifies the house again, and creates another angel, which was Adam, designing out of him to raise up an Host of men, angels to possess the kingdom, but he falling, evil entered into nature again, the curse followed.

*Query.* But here it may be asked, what was this curse, or how did it operate in nature.

*Answer.* The curse pronounced was not put in execution till the flood : 'Tis true, the poison which Adam sucked in, in eating the forbidden fruit ; which poison Lucifer's hatched, Adam chewed of it, so as it began to shew its quality in his son Cane, for it was the malignity of the serpent against God.

Therefore from Cane sprung mockers and despisers of God, yet for all this, the meek, mild, merciful, patient and long-suffering God waited 1500 years to see if men would turn, and repent, or amend ; but seeing all flesh was corrupted, the curse operated thus ; the divine will moved itself serene spirits in this world, so as to throw nature out of its center.

The cold astringent spirit is the swadling-band that keeps the sea in bounds, and holds nature together.

This was depressed, and the Fire-spirit elevated in the sea, which caused the sea to boil like a pot ; and as the sea is vastly bigger than the land, it expanded and covered the earth in a moment.

Note



Note, it was the fire mastering the cold spirit, which threw up the bars of the sea and rearified the water, making it more thin and consequently require more room, and the same heat that threw up the foundations of the great deep, did also open the windows of Heaven.

But this I must explain.

Know then that the one half of the Firmament is the same half dead water, we have here bound up into hardness by the cold spirit ; as also the cold astringent planet Saturn receives his power from thence.

Now this astringent spirit reflects strongly on this globe of Earth and hold it captive water or else, by the swift motion of the spheares, it would crumble away in the deep and all would be a chaos again.

And that this cold is a settled spirit in the height of the air, appears by the cold air on the tops of hills in the height of Summer, and snow on high hills always; and did not the heat of the sun check and molify it, this cold spirit would (if God would speak the word) bind up the sea into ice, and the earth into marble, and the blood of every animal would chill in the veins. Now these two, heat and cold are direct opposits, and are at continual war and strugge one with another and from this strugge air and water proceed; air hath its birth more from heat, water from cold, heat is the original of light'ning, cloud and rain, cold produceth frost, snow, hail, wind and clear  
air :

air : Note here as the sun-beams in their returning back from the earth, carry moisture up with them upon their wings, so when it comes about 15 degrees above the earth the moisture is catched and bound up into a thick dry vapor, but not so thick as a cloud, neither can we see it in clear weather without a glass, but it is always there and compasseth the earth round like a girdle, and in this the cloud appears or gathers again rain; and this is called the Atmosphere; and this is of great use, and will be set forth in its place.

Now as long as cold hath the primisy in the Atmosphere, he binds up all moisture, causing clear dry weather; sometimes for many days or weeks, so long till heat rivals him, and breaks open his leaden arms, and it happens thus:

When either Mars or Venus in their diurnal motion kindle the sun, or if the sun behold Saturn from right lines, then the heat burst out of the sun with such vigour that melt the moist vapors in the Atmosphere, and the bitter divides it in drops, and it falls in great rain. And thus did heat open the windows of heaven in the great deluge.

*Note,* In what part of the heavens that star is in that kindles the sun, causing a shower to distil in that part of the Atmosphere; the cloud shall gather and fall, and this is the reason it falls upon one place, and not upon another.

Thus I have plainly explained; and proved how in the universal deluge the Astringent spirit,

rit, which is the band of nature, was depressed; and the heat or fire was elevated, which by its expansion broke up the foundations of the great deep, and by its heat opened the windows of heaven.

One other secret I must open, it being of the last importance, and that is the cause of the ebb and flowing of the sea.

The very same spirit of heat or fire that broke up the foundations of the great deep, and opened the windows of heaven, is the true and only cause of the ebbing and flowing, or more properly of the boiling of the sea. The reason why it boils at one time more than another, is the moon when she is in conjunction with the sun, which we call her change, and also at her full, when she looks the sun in the face in a right line; then she reserves the sun's heat into her body with more vigour than she can at any other times: Which heat the moon being so near us gives it to earth and sea, which the thick saline particles in the sea embrace and kindle, causing the heat to expand and rearify the water, and consequently to fly out of its bounds or boil over, which the thin dead water in pools cannot do. And the moon meeting the sun on or near the equatorial or tropick lines, hath greater vigour than at oblique distance causing greater tides.

Note, Here the tides are greater or lesser as the present state of the weather is; if heat pre-

D

dominates



dominates in the air, then the tides rise higher, if cold and driness, then they drop lower. And this is an infallible proof that heat causeth the sea to boil.



---

---

*Friendly* READER,

**I** Did intend to have published this cure for cattle last spring, but two reasons prevented me.

The one was, I did expect as the summer came on it would abate, and at winter it would return again, and accordingly it did do so, which proves it to be the same distemper, which afflicted us 30 years ago: And I find by consulting History, that it infalliably afflicts Europe every thirty years; and this is the third time it hath visited us. Now it comes fresh in my memory, the first time I was but 9 years of age, the second I was 40: It always holds three years before we get rid of it, and sometimes four.

Its true name is the Black Plague.

Thirty years ago I found out its true cause, and also its cure, which saved the lives of abundance of cattle.

Its cause is not from the food nor from the water, neither doth one beast catch it from another, neither is the flesh of the calf hurtful if the cow be tainted.

The cause is a poisonous vapor floating in the air; which by its antipathy to the cow affects

them more then any other creatures; which I shall give reasons for in its place.

It is occasioned by one star, which coming once in 30 years to such a point in the heavens, sends out this poisonous vapor. Bleeding is quite an enemy, and forwards the distemper. Drinks or any inward applications or taring will not do. It is cured by a root of an herb under the afflicting star, which by simpithy draws too it all the poison in the body in 12 hours; it will cause the places to swell as big as twice a man's head: but the swelling is more or less, as the beast is more or less tainted.

And it is perform'd thus: Take the root of Black Hellebor, steep it in hot milk for an hour, cut the Orifice two inches long, just thro' the skin in the bottom of the neck on the left side above the dulip; part the skin and flesh on the upper side till you have made room with your finger, to cram in as much as half your finger; let it be there about 40 hours, then take out the Hellebor and put in as much fat bacon, and it will run a poisonous matter many days. When it hath done running take out the bacon, and heal up the wound, which sometimes is as broad as your hand, With boil'd butter and the ashes of a shoe soul burn'd; I heartily advise all Farmers and dealers in cattle, to apply this cheap and easy remedy, to all their cattle and calves if the distemper comes within 10 miles of them. I also commend it to all farmers to apply to their rearing calves every year, in the month of  
of



of August and September, for it will prevent them from being Planet-struck, which kills thousands every year.

*Note,* Its true cause in nature is a cold poison, which doth not discover suddenly, but attacks the beast slowly, till it hath almost mastered nature before it give any symptoms. And as cold is the afflicting element; it effects the cow more than the ox, because the cow parts with so much of her blood every day in milk; but the ox hath more strength to grapple with it. It likewise effects lean cattle more than the fat; and upon cattle that feeds on low wet and poor land, then those upon the fatter upper and sound lands.

The case appearing thus: I advise the farmers to keep their cows up in the house 16 or 18 hours in the four and twenty; feed them well and keep them warm, and it will help them very much.

And thus I have freely delivered what I have experimentally known and proved for the publick good of my countrymen; and God Almighty give his blessing along with it.

And now one word to the legitimate sons of Urania, and to all you that understand the true, noble and divine science of astrology, to you I will open the cause astrologically.

Know then, that when this distemper was with us 30 years ago, and I began to search into nature to find its cause.

It was 1717, 18, 19, that it was with us; I observed Saturn was then transiting Libra, upon which I looked back and find that when it visited us 30 years before, Saturn was transiting Libra; and now at 30 years distance Saturn brings it with him, as he returns to Libra.

I also met with an account in a writing of Mr. Lilly's of a distemper in Naples, which almost totally destroyed their horned cattle about 100 years ago, upon which I found Saturn transiting Libra; which forefold evidence I charge Saturn with being the afflicting planet, and the sole author of this distemper and must open his quality: Know then, that this cold astringent spirit hath no hand in preserving the life in nature, except it be in expelling poison by poison, as it doth in this cure.

For his quality is cold, dry and pernicious to life; for in warmth and moisture the animal life exists.

And the stronger he is the more dangerous and hurtful, but that he kills the Cow in Libra more than any other sign.

These are the reasons;

First Libra is the house of Venus, and the ascendant of Cows.

2d, Saturn by position visits the ascendant.

3d, He there is essentially and accidentally strong.

4th, Mercury as he transits the twelve signs; he mingles his rays with Saturn, at which time he augments his strength.

5th,

3th, Saturn afflicts the sun who is the life in nature, four times in the year, in the four cardinal points of the Heavens.

6th, Saturn is upon the equinoxial line, which affects all Europe.

Seventhly and lastly, the antipathy in nature between Saturn and Venus is great: For Venus is fortunate, Saturn unfortunate, Venus is gentle, Saturn is churlish; Venus is moist, Saturn is dry; Venus is fruitful, Saturn is barren; and now I hope here is reason enough, why he kills the Cow when he transits Libra more than any other beasts. Now what must we do to master this churlish spirit (as he is essentially strong) if we offer to cure by antipathy we destroy nature, therefore we must lead him with his own cords; So I chuse the root of black Hellebor, which is an astringent churlish poisonous herb of Saturn, and this draws the poison to it as a load-stone draws iron; and now I have given you the root and ground of both cause and cure.

One thing more I will add for the good of my country farmers, for them of all men I commend for their great industry and skill in husbanding their land.

Know then that this cold astringent planet Saturn is an enemy to the life in nature, and whatever sign he is in he hurts the life of something, and he is almost 30 years in going through the 12 signs; and now I will shew the world how he hurts and kills as he passeth through the 12 signs.

In



In Capricorn and Aquarius he kills the corn in the ground, causing it to be dear for four or five years, in Aries and Canfar he hurts the corn but not so bad as in Capricorn; in Aries Canfar and Capricorn he kills the sheep with the rot, which I take to be the very same as this in cattle, but never tried the experiment, which I heartily commend to the publick if their sheep are tainted to try it, and I do not doubt but it would save their lives; in Canfar, Scorpio and Pises, he kills the fish and water-foul; in Geminy Aquaris Libra and Leo, he afflicts mankind, his disorders in the bodies of men proceed from cold and dry causes, against which the herbs of the sun and Jupiter help much; but above all commend me to a handful of Rue-leaves boiled in a pound of brown sugar, take two cakes night and morning.

Thus reader I have delivered into thy hand a jewel, which if thou keep in thy mind it will do thee good all thy life.

And

The following is some Remarks on the Politicks of *Europe*, and what is like to be the issue of this bloody War.

### C H A P. III.

**A**ND now reader give me leave to make some remarks on the politicks of *Europe*; I shall first look back and see what the princes of *Europe* have been doing these last seven years, and then give a smart conjecture to what will yet happen.

It is well known to all men, that the French king, in conjunction with Spain and Prussia did covet an evil coveteousness, unjustly, bloodily and tyrannically to grasp all Germany into their hands; which if they succeeded in, then have at all *Europe* (France grasping at universal monarchy.) King George being a prince of the empire, and under strong obligations to the Germanick body, found himself obliged to look out in time, and oppose those black and bloody schemes; and he being a prince true to his word, and faithful to his allies; indefatigable in his labours, and prudent in his conduct; wise in his council, and happy in his parliament; powerful in his arms, and potent his allies; he exerted himself so vigorously, that he quite overturned all the designs of his enemies, through God's blessing upon his endeavours,

E

And

And now I will tell you what France, Spain and Prussia have got for their seven years hard labour.

Why they have spent an emence sum of money, impoverished their poor subjects, battered down many a brave town, starved and murdered a million of souls, pulled all Europe about their ears, and made their names stink in the nostrils of all honest Papists and Protestants.

And shall those men prosper, God forbid: No, no?

Though Tyrants are a smarting Scurge to bring us near to God,  
Divine Compassion doth allay the Fury of the Rod.

And if France, Spain and Prussia would but open their eyes, they might plainly see the hand of God quite overturning all their wicked designs; as witness, what a vast sum of blood and treasure hath Spain spent to no purpose, but to undo his poor subjects,

As also how fruitless was Prussia in leading out his army.

And as for the French king, the voice of providence cries out as loud against him, as that of the prophet's against Jereboam and his altar.

Witness his successes, as first his attempting to embark an army at Dunkirk, to invade Great-Britain, overthrown by a storm of wind, powered from the angry Heavens; likewise his sending that poor unfortunate young gentleman (the Chevalier



lier) to hazard his person on so dangerous and unlikely an attempt in raising a rebellion in Scotland, to dethrone one of the greatest monarch's in Europe ; plainly tells me that either he hath not one wise man in his council, or else God hath marked him out for ruin.

Likewise all his forces being knock't in the head or driven out of Germany ; also his expedition on Cape Breton, and the destruction of that fleet, which had better been employed in staying at home and guarding his own coasts.

Now let all this be well considered, it doth appear that God is on our side as a pillar of fire, and to the French a black cloud ; but to close the matter I will deliver the impending fate of the house of Bourbon, from the mouth of as authentick a prophet as is this day in Europe.

France, mourn thy Fate involv'd in black Despair,  
The Stars proclaim thy last Destructions near ;  
When he who sways thy Scepter does assume,  
To Pompey's Fate shall meet with Pompey's  
Doom ;

In vain the \* Severn shall the † Embro hope to  
join,

Both the low Deals and Mountains shall combine ;  
To annoy thee France, whilst Piedmont's warlike  
Chief,

Quits Bourbon to his Son-in-law's great Grief ;  
The Lowrace and it's Tyrant both shall fall,  
And thus behold the tragick End of Gaul ;

\* *A River at Paris.*

† *A River in Spain.*

Whose Monarchy two purple Villians try'd,  
To raise to Heaven, but Fate will humble Pride.

Now let France chew upon this, and in my next  
I have another as good by one of their own nation.

This same prophet admonisheth Spain in these words.

Spain have a care, thy fatal Hour draws nigh,  
When thee with War, two Headstrong Kings  
shall ply;

Unless sage Council to thy Conduct sway,  
Then what I utter with Attention way;  
Send back the Youth whose Arms the Lilly crowns,  
To his Father's Fish and to the ditty Towns;  
Then more auspicious Ages thou must see,  
And fraught with Wealth of both the Indies be:

One word from the same prophet to Russia.

Russia be wise, no more the Goth offend,  
But towards the Don, thy conqu'ring Squadrons  
send;

And ancient Room's proud Rival, march to see,  
Where a vast Field of Action waits for thee.

And as for his majesty of Great Briton, he is  
an instrument prepared for a great work, and the  
hand that guards him will make him a burthen-  
some stone, to all those that burthen themselves  
with it; and they shall be cut to pieces though all  
the people of the earth were gathered together  
against it.

Go on Great George our sacred Faith's Defender,  
 Fear not the rival Power of a Pretender ;  
 Since o're dark Regions and thro' distant lands,  
 True Gospel Light shines out at thy commands ;  
 Slack not thy Hand, thy numerous Arms increase,  
 Thy Guardian Angel is the Prince of Peace ;  
 Since wholesome Laws and Truth thy Arm displays,  
 Success and Conquest crown thy happy Days.

---

The following is the Heads of the Author's next five Books, viz:

**A**S there are five books more to follow this to make up a compleat body of divine Philosophy (this first being an introduction ; ) I here set down the subject or heads on which the whole discourse treats of.

First, In what condition, temper and quality this world was first created in.

2d, The manner how Lucifer murdered the seven spirits, and reduced this pure spiritual kingdom to a puddle of darknets and confusion.

3d, The manner how he was spew'd out of the divine light ; and what the difference between the divine light and the created light is. That it is not consistent with the divine will in his new creation or regeneration, to transmute the whole nature in this world from evil to good ; but that the disorder Lucifar had brought the spirits into, should



should abide till the last day to be an eternal house of his own building for him and all his children.

4th, The manner of the new creation, all things were created by the word Fiat : What the word is and how it works in nature; it revived the seven spirits, as a man awaked out of a dead drunken sleep, and set them to work again in the house in the meek, mild and orderly way; and Lucifer and his Angels cram'd into a less compass, walled in by a strong firmament, and confined within the compass of the moon's orbs.

5th, The seven planets are the seven spirits of nature under the Firmament; proved plain to sense by the whole animal and vegetable world.

In the new creation, the six working spirits did each perform one special Fabrick or work; which was building up a new house out of the ruins of the old one.

Each days work explained.

6th, The brute animal created flesh and blood.

The body of Adam created a pure, spiritual and angelical body; how we must understand his being made of the dust of the earth; what the garden of Eden was, and where.

He got the bestial body before his Eve was made out of him, proved what the forbidden tree was, and how it was good and evil.

What the tree of life was;

The manner and consequence of his fall.

7th, The beautiful state nature was in before the curse entered. It was not put in full execution till the flood.

8th,

The great disorder it brought into nature again.  
 8th, What sin is; why God provided a Saviour for man, but could not save Lucifar: By Adam's fall, nature in this world became a compound of good and evil, which struggle one with another till the last great day of separation.

These two kingdoms make up the whole world of mankind, and are governed by two differing princes.

The one is the prince of peace, and he is the prince, governor and regent of the same, and is called the kingdom of Heaven.

The other is the kingdom of Hell, and is governed by the prince of darkness, the prince of the powers of the air, the prince of this world, because he hath the greater number of subjects.

The qualities and properties of the subjects of the prince of peace discribed. And also of the prince of darkness.

The kingdom of Heaven is set up in opposition to the kingdom of Hell; how in nature it fighteth with the kingdom of Hell.

Also how men thro' faith and divine help, are able to overcome the kingdom of Hell, and triumph in divine power, and obtain eternal salvation, as a victory in the battle.

Also how men choosing to abide in the devils kingdom, and to work in the hellish quallity, cast themselves into perdition, and what the issue of both will be at last.

Of the Creation of Heaven and the holy Angels.

Of the spiritual bodies and soulish spirits of Angels.

Of the Cherubin or thron'd Angel, and how distinguished from his inferior order. Of

Of the great prince or king in God Michael, and how he behaved when he was first born to be a creature.

Of Lucifer, his great beauty and power, and how he behaved.

Of Uriel, and how he behaved.

The qualities and properties of the kingdoms of Angels; the food they eat. Of their government, order and joyous life.

For, or to what end God created Angels: What was the eternal sport of the deity before he created Angels.

Of the most pure, blessed, holy, holy, holy, triumphant Trinity, God the Father, Son, and Holy Ghost, one only God.

Of the Substance, Being, and Properties of the Father.

And also of the Son.

Of the Work of his, or business of the Holy Ghost. And how they are Oae in another, and if one were not the other, must cease to be.

*Note.* In the next Book will come out a new Theory of Comets; with a Judgment on the two last, and what they were Signs of to the World.

In the last Book I shall give a Comment on Mr. Medes Exposition on the Revelation; with some Additions of my own; on the thousand Years of Christ's Reigning, and Satan's Binding.

*\* In November next, I trust in God, this Sickness in Cattle, will take its leave of England for 30 Years.*

F I N I S.





